

SEPTEMBER 1940

# DESTINY

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The Capitol Dome  
Photo by  
Philip D. Gendreau, N. Y.

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## *What This Magazine Stands For - - -*

1. We believe the whole Bible to be inspired; its Covenants, its Prophecies and its Gospel. We believe it contains God's plan for the remedy of all human ills, and we find that plan to be working out through a people called Israel.
2. We find that through Israel God revealed Himself ever since the days of Moses. To them He gave the Law; through their prophets came the inspired Scriptures; our Lord was of that race, and is Prophet, Priest and King. His Apostles also were of Israel, and we believe the Divine plan is still working through that appointed race.
3. We believe the Anglo-Saxon-Celtic peoples to be the actual descendants of the Northern Kingdom of Israel, as distinct from the Southern Kingdom of Judah, to which the Jews belong. We find our belief supported by history, ethnology, philology, heraldry, and the common law, *as well as by the clear teaching of Scripture.*
4. We believe the time has come when the lost Israel company of nations is being found; when the Gentile kingdoms of the world are being broken; when the time of Israel's captivity is terminating; when the social order established by Babylon is being overthrown, and the world is being prepared for the reign of our Lord and the restoration of His Kingdom in the earth.
5. We look for a closer co-operation between America and Great Britain, as well as between all the sections of the scattered Israel race; and we believe this Israel people must lead the world out of the chaos which now afflicts mankind.
6. We believe the Gospel of Salvation for all men, but we are convinced that the Gospel of the Kingdom has not been understood nor properly expounded by the modern churches. We are, therefore, through the pages of this Magazine calling attention to these neglected truths—which point the way to the rapidly approaching new order of the ages, which is nothing less than the Kingdom of God established upon earth.

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# EDITORIALS—

*"A straight line is the shortest distance between two points." — Euclid*

## National Defense

OUR national defense is important if we are to continue as a nation in freedom and peace. In the early days of our country a conscientious objector, living on the frontiers, would have soon lost his scalp to the Indians. Our Pilgrim fathers went to church carrying guns to protect them against sudden attack. In the colonial days every man possessed firearms ready at all times for a national emergency. Men did not then have to be equipped to defend their homes and their country for they had in their homes the means of defense.

The framers of our Constitution saw to it that this right to keep and bear arms was provided for in our Constitution. If this civil right had been preserved and every citizen was equipped and armed for defense such a citizen army would be a formidable obstacle to any aggressive nation that planned to invade our country and destroy our liberty. It would also have a sobering effect upon any subversive groups within, deterring them from acts of aggression against a people thus capable of defending themselves.

We are certain that no real true patriotic citizen of this country would in any way oppose means of national defense. He would even be willing to be conscripted for military service when necessary, but he demands to know who will direct him in such service when he becomes subject to military requirements. Is it going to be those who are as patriotic as he or will it be a group who will use his patriotism for evil ends? If patriotic men of our race will direct us under such a condition all will be well, but if alien-minded men are to use the might and power of a conscripted nation for selfish purposes, even to the end that they might overthrow our form of government, then we must never assent to conscription. The entire question surrounding conscription is, *What is the motive and purpose back of those desiring this*

*peace-time mobilization?* The better and safer way would be to give to each law-abiding citizen arms and ammunition supplied at government expense, appointing officers to drill and train the male population of each community. If war then came we would at least have a trained citizenry capable of becoming a united whole in record time. This was the basic law of the Israel commonwealth when every man, twenty years old and upwards, was numbered and equipped for war. It was not a general mobilization but each in his respective tribe and family was prepared and ready in case of a national emergency that would require general mobilization.

We recognize the need in modern warfare of mechanized units. This phase of training should be the lot of the regular army of volunteers who would be backed by the full manpower of a trained citizenry in time of war. Such a plan would prevent our nation from becoming militaristic and yet provide adequate numbers for the defense of our country. Certainly, every patriotic citizen should be willing to train with those of his own community, giving a few nights each month for that purpose. The question of age limitations would not be involved, only physical fitness would determine a man's eligibility for such training. Let us follow God's laws for national defense and we will not then place in the hands of men who might become unscrupulous the power to destroy our form of government. And by following God's laws we would then be a nation ready at all times for any national emergency!

## The World War

ONE year ago Hitler moved into Poland, precipitating the present conflict. On September 3, 1939, a state of war existed between Germany and Great Britain and Great Britain's ally, France. There were very few men then who for one moment considered that Germany could stand long against her former enemies

of 1914-18 A.D. Certainly none dreamed that within a year France would have capitulated before a victorious Germany. Yet in the June issue of DESTINY for 1936 there was published an address given by the late Dr. Goard in which he made the following statement: "I have no hesitation in saying this, that the conviction has come to me that we shall find a European Foundation fighting for the restoration of European supremacy striking at the non-warlike peoples, one after another, and there is no one of them strong enough to stand up against the combination. I am quite sure that Austria could not defend itself for a day; I am quite sure that France, standing alone, would be overwhelmed; I am quite sure that with the French gone Belgium and Holland would be absorbed; I am quite sure that when these things have taken place Great Britain will have on her hands the fight of her life, and humanly speaking may expect disaster except for God's help."

Great Britain was forced out of Europe this summer and (as foreseen) faces the very conditions that Dr. Goard recognized, from a study of the prophets, Israel would face at this time. Germany is relentlessly driving on while Italy is moving to fulfill her part in the conflict in the Mediterranean area. The collapse of France has left Great Britain with flanks exposed to the enemy on many fronts. This is especially true in the territory in which the troops of Mussolini are now and will later become active.

We enter the second year of the war with far less prospect for success than faced the Anglo-Saxon nations a year ago. In fact the coming months will be fraught with political and economic disasters of which our people are wholly unaware and certainly as unprepared as were France and Great Britain in face of the German Blitzkrieg.

Men are working and saving and slaving to acquire and possess the



things of life with no thought that severe economic reverses are soon to affect their vested interests, their possessions and their assets. One is reminded of the advice Jesus gave to the rich young ruler who failed to comply with that advice and lost all in the economic crash which Jesus foresaw as inevitable in the coming destruction of the city of Jerusalem.

As it was then, so it is now, men refuse to believe that which does not suit them, which does not contribute to their desires or plans. But the prophets tell a story that the wise will do well to heed, much of which has already been commented upon in the pages of *DESTINY*. We can do no more than call attention to these things and though they be rejected, we have at least discharged our responsibility.

### Balaam's Prophecy

**O**UR desire is to know and teach the truth. This has compelled us to read and check the statements of our critics, for if a flaw can be found in our presentation of facts, the opposition should have made that discovery. One of the passages of Scripture often used to refute our contention that Great Britain and the United States of America are Israel has been Balaam's statement regarding Israel, "The people shall dwell alone, and shall not be reckoned among the nations." (Numbers 23:9.)

Because Great Britain seemed to be a part of Europe our critics have pointed to this passage as refuting the claim that Great Britain can be Israel. It has taken Hitler's activities, his statements and the knowledge of his plans to finally prove how truly Balaam spoke of the position of this people in the last days. Hitler has declared that he is going to destroy the splendid isolation Great Britain has enjoyed for many years, thus definitely considering that she is no part of Europe—either politically or geographically. Her withdrawal from the Continent leaves her dwelling alone. In the planned reorganization of Europe she is not to be reckoned among the nations.

Thus time is giving its verdict and that verdict is demonstrating, along with other facts, the stupidity of our critics who having lacked the faculty to visualize the future as recorded by the prophets, or give honest consider-

ation to the multiplicity of evidence that has established the Anglo-Saxon-Celtic peoples as Israel today, continue to repeat "stock objections" that have no foundation in history and which current events are answering.

### The Place of Decision

**T**HE nations are looking for a decision to be made in the present conflict, or what is now called the "Battle of England". It is assumed that the German attack upon the Isles of Great Britain will decide the fate of an Empire. However, this is not to be the theater for the final and great act in the present war drama. The decisive phase of this world conflict will be fought in the Near East.

We have for many years pointed out that the day was coming when the destiny of races and nations would be settled for all times in a major conflict which would develop in the eastern section of the Mediterranean. Current news reports are now showing an increase in activity in and around this Sea. We can definitely state that Egypt is to be taken, Turkey is to be involved, and that Russia is to be active as the eastern shores of the Mediterranean become the focal point of strong military moves. The armies of the nations, having gained many initial successes, will converge upon Palestine.

When this begins to come to pass, then rest assured that the center of activity will be transferred to the east, for Palestine is destined to become the maelstrom of world conflagration. At that time, and in that place, there will begin a rapid acceleration of events when Jerusalem is to become a cup of trembling unto all people round about. "And in that day I will make Jerusalem a burdensome stone for all people: All that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." (Zech. 12:2-3.)

Messrs. Hitler, Mussolini and Stalin will move to this place of gathering confident of a decisive victory for their successful armies, not knowing that they are coming for judgment and destruction. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon

their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths. And it shall come to pass in that city, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." (Zech. 14:12-13.)

This terrible plague, in connection with a previous statement that mad men will be riding blind horses, may result from volcanic gases released by the seismic disturbances timed to occur when these armies have gathered in the east. It is certain that the forces encamped along the shores of the Dead Sea will be overwhelmed by the waters of the Mediterranean that rush in through a valley opened between these seas, one of the results of the great earthquake.

### Clerics' Disbelief

**G**ENERAL HUGH S. JOHNSON in his "column" recently cited Scripture to justify classification for military service. Commenting on it, *Time Magazine* that week reported, "Few clerics like to have laymen do their preaching for them." Ecclesiastical leaders have undertaken to appropriate unto themselves the sole right to be the custodians of the Bible and the interpreters of its message. They assume that they only are qualified to use Scripture. While the Bible does contain theology yet it also has a message for business men, economists, statesmen, doctors, lawyers, judges and military men. The average clergyman is, as a rule, completely ignorant of the full purport of this phase of its teaching. The theological schools do not give instruction to their students regarding these facts nor are their instructors qualified to handle this part of the Bible's message—if we are to judge their knowledge by their speech and writings.

Is General Johnson, as a military man, justified in quoting Scripture? Yes, absolutely, because the Bible not only gives instruction to the individual regarding personal salvation, but it also lays down laws governing the nation and its defense against aggression. General Johnson was within his right in quoting from these laws.

*Time Magazine* listed the following three objections raised by the



clergy as a result of the General's statements.

1st. You can prove anything you want to prove by the Bible.

2nd. The General took his text from the militaristic Old Testament and glossed over the New.

3rd. He skipped the Old Testament's direct precedent against registration (2 Samuel 24), wherein King David ordered a military census.

The Dean of the University of Chicago's Divinity School in his comment said, "You can't establish the Christian position in relation to conscription by quoting isolated passages from the Bible. . . . I long ago stopped using proof-texts to justify conduct."

Isolated passages and proof-texts should be condemned, for without the context they are worthless. It is like taking excerpts from a letter for the purpose of conveying thoughts the writer never intended to express. It is necessary that we know the story the Bible tells and when we do, each verse and passage has a definite relation to the entire message. The above questions which were raised and the comments made by the clergy would indicate that they long ago ceased to understand that story, for their comment shows entire ignorance of the national message of the Book.

Because of the mishandling of the Bible by the clergy (who still use it as a compilation of texts from which to preach sermons) they are primarily responsible for the modern belief that you can prove anything from the Bible, and this is so stated by them in the above first objection. If that were true why do they ask men to accept the teachings of a book that, according to them, is so ambiguous. It is their spiritualization and disbelief that has changed the understanding of the message. In no way has it changed the message. Parables are still parables, symbols are still to be accepted as symbols, while the plain declared statements of Scripture must be accepted at face value with all its context in order to truly understand the message of this remarkable Book. We must accept its teaching at face value. Words express certain thoughts. By what system of logic are the clergymen justified in making them give a meaning other than the words used would ordinarily convey to a reader? The only time that this can be done is when the context itself

justifies such use. The Psalmist has declared the laws of the Lord are perfect.

Let us look a moment at the passage cited from 2 Samuel 24. The clergy hold that this is an abrogation of the law laid down regarding the registration of Israel. How foolish! The passages cited by General Johnson cover the laws governing national defense while King David was taking a census that he might know his military strength for the purpose of foreign conquest. Aggression and the gathering of equipment and armies for that purpose are definitely condemned in the Bible. The registration of Israel for defensive purposes is enjoined upon the nation as a necessity for national security.

These same clergymen condemn the use of the Old Testament. Yet it was the Old Testament that Jesus continually quoted. Not only that, but He also declared that if you believe not Moses and the prophets you would not believe Him. General Johnson has quoted from Moses. The New Testament sets forth the Gospel of Salvation, but that of the *Kingdom* is the burden of the Old Testament teaching. The organization of the Kingdom, its defense and administration, as well as the laws that will establish justice, equity and peace, giving true freedom, are to be found nowhere else but in the Old Testament. Jesus was speaking of that Kingdom and the laws when He said, "Seek ye first the Kingdom of God and his righteousness (the laws of God)." But the clergy say we will have nothing to do with these laws because they are in the Old Testament. Jesus severely condemned those who would set aside even the least of the law, and He was speaking of the laws that are recorded in the Old Testament.

A study of ecclesiastical history reveals that when laymen have to do the preaching it is because the clergy have turned aside from the truth. It was just such conditions which brought the prophets into being. The same spirit manifested by the clergy today against the laymen who dare use the Bible as it was intended to be used was what actuated the Priests of ancient times in their persecution of the prophets.

The ministry succeeded in the past in making people believe that they

only were qualified to teach the message of the Book. Because they were able to make many persons believe this, nine-tenths of its message has been closed to the understanding of men. But that day has now passed. There are millions of men and women who are now becoming far better acquainted with the teachings of Scripture than the clergy who in disbelief are turning from the Book. More power to the laymen who are reading and declaring the national truths of the Bible which have been ignored by the ecclesiastical leaders these many years.

## Clear Thinking Needed

THERE are many erroneous teachings regarding prophecy being proclaimed as facts by those who follow the futuristic school of prophetic interpretation. Two outstanding errors are being propagated by these speakers and writers without any Scriptural warrant or historical justification. The first is that the last week of the 70th week of Daniel's prophecy is separated from the previous 69 consecutive weeks by nearly two thousand years. It is hard to understand how anyone who has really studied the book of Daniel, and compared his prophecies with historical fulfillment, can draw such a conclusion. Next month's *DESTINY* will contain an article, *The Prophecy of Daniel's "Seventy Weeks"*, which should forever settle the matter to the full satisfaction of anyone who can think and reason in a normal, logical manner.

The second error to which we refer is the continuous declaration on the part of these same students that the Roman Empire is yet to be revived. Here again they have failed to study the facts. There is no question but that Bible prophecy does state that a revival of the Roman Empire is to take place. But those who hold this revival is still future have completely ignored the time element involved and the type of revival which was to occur.

Following the destruction of Pagan Rome, which passed away many centuries ago, Papal Rome came to power. The Imperial City under Pagan Rome became the Imperial City under the Papacy. No man can study

history without recognizing the tremendous power exercised by this religio-political revival of the authority and power of ancient Rome as it was exercised by Papal Rome during the many centuries of her supremacy. Her power often exceeded that exercised by the Caesars in the height of their glory.

We are being told that Mussolini is destined to revive the ancient Roman Empire. There is absolutely no possibility of Mussolini reviving the old Roman Empire for it was to be revived only once and that was done over a thousand years ago.\* There is no question but that he has this in mind, but his moves in that direction are doomed to fail. How do we know? We know because the prophets have clearly detailed the activities of this man of the Mediterranean and declared his ultimate end. Daniel states he will be in possession of Ethiopia and Libya and that Egypt would not escape his power. While this last is yet future, already we see indications of moves that will lead to the occupation of Egypt.

Isaiah and Joel both show that the armies from the south move north into Palestine. Zechariah tells of the taking of Jerusalem after they have established their camp along the shores of the Dead Sea. The fulfillment of these events, with this geographical site occupied by his armies, dates the time when Mussolini's dream of a revived Roman Empire will be entirely shattered. It is well to remember that Mussolini is one of the three dictators actuated by the spirits of evil. The one directing him is from the mouth of the Dragon (Pagan Rome). The other two dictators are also actuated by spirits of evil, one from the Beast and the other from the False Prophet.\*\* Daniel declares he (Mussolini) will go forth with great fury to put over his plan and as the result of news from the east and the north will be compelled to hasten his program. Daniel shows him as entering Palestine but tersely states, "Yet he shall come to his end, and none shall help him." (Daniel 11:45.)

In confirmation of the plan as above outlined the Italian press has displayed significant articles contending

that the Italian House of Savoy has the right to rule Cypress and Jerusalem. It has also been reported that Hitler is displeased with Mussolini's failure to move faster against the British in the Mediterranean.

Mussolini will not, and can not, revive the Roman Empire. However, he is moving towards the fateful day when he will invade Palestine after winning certain successes in Africa. There his forces will encamp in the valley of Jehoshaphat or, as Joel calls it, the valley of Decision. Here they will be overwhelmed and his dream of Empire broken.

Those who are looking to a future fulfillment of the 70th week of Daniel and are also declaring a coming revival of the Roman Empire are ignoring the import of the message of prophecy — and are blindly leading the blind.

## Evil Things

ONE of the great curses of Anglo-Saxondom is in the liquor traffic. Micah, the prophet, declared that one coming to us, preaching of wine and strong drink, would become our leader (Micah 2:11). The prophet's message is directed to Israel of these latter days, who is harboring evil things and refusing to heed the words of the Lord.

The Presidential campaign of 1932 was waged with the restoration of the liquor traffic as one, if not the main issue. Franklin D. Roosevelt became the leader of this nation as a result of that campaign. He has since assumed a type of leadership no previous President ever did as a result of the New Deal program. Unless there is a radical change in the attitude of the people of this nation on moral issues every precedent of the past will have been broken and there will be a continuation of the present national policies and leadership.

Habakkuk, the prophet, exclaimed, "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken". The people of this nation asked for and have received the results of the things for which they voted in 1932. The liquor traffic was restored with the promise that the revenue from it would help materially in the financing of government. After a period of years instead of fulfilling such expectations, we face an all time high in

national debt, unemployment and confiscatory taxation.

Let us take a look at the situation in Great Britain. "But they also have erred through wine, and through strong drink are out of the way . . . they err in vision, they stumble in judgment." This condemnation is preceded by the statement, "Woe to the crown of pride, to the drunkards of Ephraim." (Isa. 28:1 and 7.)

The following is a reprint from *The Baptist Times* of London and is an eloquent testimony as to the evils of the liquor traffic. "In spite of constant questions in Parliament and outraged public opinion from the Christian church, the government still adheres to its policy of giving preferential treatment to the liquor trade during this emergency. Farmers and poultry keepers can be deprived of their barley, but there must be no interference with what the brewers have accumulated for their requirements. Other commodities can be requisitioned by the government, but the brewers' barley remains sacrosanct. The mineral water manufacturers are cut down to one-fourth of their supplies of sugar. Candy and chocolate makers have had to dispense with one-third of their usual consumption; but the brewers, who use one million pounds of sugar every day, have so far been excluded from the sugar rationing scheme."

The national security and safety of a people evidently must give way where the liquor traffic is concerned. It has been so here and is so in Great Britain according to this report, for the nation is now facing the greatest crisis in her history. Can we, or can she, expect prosperity and God's favor while such conditions continue? Men must give up their home life, their property and their lives, but the liquor trade must not suffer. Why? The answer to this question would be very illuminating.

## Your Address?

If the address to which this copy of DESTINY was mailed is incorrect, please notify us at once. Changes of address must reach us before the fifteenth to assure correction before the next month's issue.

DESTINY PUBLISHERS

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\*See *The Roman Empire* in DESTINY for March, 1939.

\*\*See *The Spirit of Evil* in DESTINY for March, 1940.

# Kingdom Against Kingdom

**M**EN have noted an increase in the tempo of world activity as we approach the climax to the present order. This increase in tempo has held true even over a period of centuries. When the twenty-fourth chapter of Matthew is read with this fact in mind, that same increase of intensification is in evidence as Jesus prophetically outlined the events of the Christian dispensation.

The questions the disciples asked had to do with the destruction of the Temple, the sign of His coming and the end of the age. In answering the first question, detailing the events leading to the destruction of the Temple, Jesus, in type, gave a prophetic outline of the order of events that answers the other two. With this as a clue let us read the account of these happenings in their predicted order. It is of interest to note the crescendo as event follows event, climaxing with the triumph of the Son of Man.

**T**HE disciples are admonished to let no man deceive them, for Jesus said many would come in His name claiming to be Christ. Previous to the destruction of the city of Jerusalem and the Temple there were men making such claims and as the end of the age approaches we have witnessed an increase in the number who are laying claim to such distinction. There were to be wars and rumors of war which prediction was amply fulfilled as the Goths, the Vandals and the Huns swept over Imperial Rome. Later came the Saracens. These invasions plus internal strife and race movements, are a justification of our Lord's warning. But He said this would not indicate that the end was near. And it did not, as history has since shown.

Following the above type of warfare the next stage in the crescendo was reached as European nations came into being. Jesus said, "*Nation shall rise against nation.*" The fulfillment of this prediction began with the rise of the Ottoman Empire, covering the continental wars and extended to and included the World War of 1914-1918 A.D.

The next step in the intensification Jesus declared would be, "*kingdom against kingdom*". Here we have involved the very ideologies of government, one in opposition to the other. This is the type of warfare now being waged in the conflict which broke out into armed aggression on September 3, 1939. It is not now merely a war between nations with their armies fighting upon the field of battle to win concessions. The present conflict is indeed KINGDOM against KINGDOM for the very principles of government, in all of their phases, are at stake. The dictators are definitely committed to a program that would not only conquer nations but destroy their governments. They are pledged to destroy every type of government but their own. They are boasting that a victory for them would mean a reorganization of Europe, and possibly the entire world, in accordance with the principles of totalitarianism.

**I**T is truly *Kingdom against Kingdom* as aggressive nations exemplifying the principles of the Euphratian civilization that *might makes right* move against the Anglo-Saxon peoples. These people against whom they move have a form of government that originated at Mount Sinai. The freedom made possible in the administration of the Mount Sinai law is now being challenged. The free nations of the earth are preparing to meet this challenge and defend their liberty in order that justice and peace may be established.

The intensity of the conflict can have but one result as far as the economic world structure is concerned. Let it be remembered that only in a balanced system of economic well-being, with the farmers able to produce and the people free to acquire that production, can there be prosperity with food and clothing enough for all. Because the warfare has developed into kingdom against kingdom, affecting the entire scope of government and economics, Jesus predicted the next step would be famines and pestilences. The coming of these dreadful scourges is already recognized as practically unavoidable

in Europe, especially as to famine\*—and pestilence is its companion!

The prophets of old have again and again associated seismic disturbances with the closing scenes of the present world order, and as a grand finale to the war between kingdoms. So we find that as Jesus records the increase in tempo in the conflict among men, nations and kingdoms, He predicts all this will be climaxed by physical upheavals and earthquakes in divers places.

Jesus now addresses His disciples, and all those who through the centuries follow Him, as being subject to persecution. This has been especially in evidence in the increase in the persecution of millions who have died violent deaths since the World War as the result of the rise to power of dictators. These leaders have marshaled the forces of evil into a united kingdom, insofar as plans and purposes are concerned, and in so doing have waged a war of persecution and destruction against those who oppose them. Jesus also warns of false prophets, and during this same period of time many false doctrines have been preached, deceiving men. The increase of iniquity, turning many away from righteousness, is merely another mark of the fulfillment of the prophetic predictions.

**W**E now have a most interesting prophecy. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This Gospel of the KINGDOM is not the Gospel of Salvation which has been preached during the last two thousand years. The Gospel of the Kingdom is the proclamation of the good tidings of the Kingdom. The acceptance of this Gospel and conformity with Kingdom requirements will bring peace, happiness and contentment. Such blessings will result from the restoration of the Jehovah administration when the commandments, statutes and judgments of the Lord become the law of the land. The preaching of the Gospel of the King-

\*See editorial *Famine*, June 1940 DESTINY



dom has brought to light the knowledge of the identity of the House of Israel who are the nation, the company of nations and the Great People of today. We bear witness to these facts and are declaring that the Anglo-Saxon-Celtic and kindred peoples are the Israel of God. This is now being acknowledged by millions and the truth of this Gospel of the Kingdom is becoming known to countless multitudes. The witnessing is about completed. The next stage now follows.

"When we therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place"—then men were to flee their cities. But the abomination is something with wings, pouring down desolation.\* Thus the aeroplane attacks and the bombing of cities is here indicated. The flight from the cities in anticipation of such destruction has been going on across the sea for some time now.

The Lord now promises a shortening of the days or else no flesh would be saved. This indicates the terrible devastation that will be caused by such bombings, the continuation of which over an extended period of time would destroy all peoples.

**E**VIL propaganda, occultism and subversive movements designed to deceive men are to be active and to secure millions of followers. These doctrines and movements are now in evidence. Jesus declared that if possible they would deceive the very elect. We can fully understand this because the teaching of some of these movements is that He has already come. Jesus said, "Believe it not." He goes on to say "For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of Man be." This reference to lightning seems to be typical of a disastrous visitation associated with the tribulation and with the carcasses and vultures. The suddenness in its coming is used to illustrate the unexpectedness of the Coming of the Son of Man whose actual coming is not indicated until after the disturbances in the heaven and the sign of that Coming has appeared.

The following is from a letter recently received and is of interest here. "This evening I have been reading my weekly *Newsweek*, July 1, 1940. On page 23-24 under the heading 'Island Target' quoting Hitler's *Volkischer Beobachter* said (referring to the Blitzkrieg, — lightning War

—against Britain) these are just the first flashes of the *lightning storm* which is gathering about the British Isles."

This lightning is shining from the east even into the west as the German raids come from the east making their lightning attacks. The suddenness of the Blitzkrieg in the consternation created can well illustrate the greater consternation when, as stated by John, men will cry for the rocks to fall upon them to hide them because the Great Day of His wrath has come.

The Blitzkrieg with its sudden and fearful aerial bombardments is a sign of the nearness of the coming of the Son of man and also of the fact that the present conflict is the beginning of the end of the present order.

"Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Hitler, and all those who have been responsible for bringing terrifying destruction will in that day be themselves terrified as they witness the Coming of the King of kings, who will bring to judgment those responsible for the present shambles. —H. B. R.

# The Battle of Britain

REV. E. J. SPRINGETT

**S**INCE by the Capitulation of France, the major part of Europe has come under the heel of the Totalitarian Powers, Great Britain has been standing alone, as the last bulwark of a Christian Social Order. For the last few weeks the seagirt fortress of the British Isles has been subjected to the fiercest onslaught ever witnessed. The "Battle of Britain has begun" is the cry, and speculation has been rife as to its ultimate outcome. I am supremely confident that Hitler's designs will be brought to naught, and that the invasion of Great Britain is impossible. My confidence is not based upon the knowledge that Britain has had time to prepare herself from a material viewpoint in a manner which

has been simply marvelous, nor upon the fact of the bravery, fortitude, calmness and courage with which all of her people, both armed and civilian, are facing the attack.

Rather I am absolutely certain and proclaim this certitude with absolute conviction, that Britain will be saved from invasion because of the promise and oath of Almighty God. On many previous occasions we have made similar statements, and have said that while every effort would be made by the hordes of the Mad Beast of Europe to over-run Britain, that every possible form of attack that the devilish ingenuity of his leaders could devise would be made, that Britain would suffer serious damage to prop-

erty and some loss of life because of the bombings to which she would be subjected, that it might even be possible that small landing parties might reach her shores; yet as far as a general invasion is concerned, Britain is absolutely immune, and we have based these statements particularly upon the promise made by Almighty God in the Davidic Covenant.

**I**N order therefore that these statements may be thoroughly clarified, and the basic optimism underlying them be clearly substantiated, I propose to give a detailed explanation with special reference to the particular passages of Scripture containing God's promises to Israel in this connection. I am constrained to do this for two reasons:

*First*, because it is absolutely neces-

\*See *This is the Last War*, August 1940 DESTINY.

sary that all our people should have a real basis for confidence, that they should have in their possession a weapon with which to offset the false, insidious propaganda which suggests defeatism, and that they should be led as a result of their knowledge of the unfailing promises of God to a return to absolute faith and trust in Him.

Second, because recently I received a tremendously interesting letter from a correspondent who, while noting what I had said with reference to Britain's immunity from invasion, and desiring to believe its promise, is yet doubtful as to whether such absolute reliance as I have suggested may be placed upon its statement.

Great Britain has been threatened by invasion on former occasions. I need only quote two. When the so-called Invincible Spanish Armada sailed up the English Channel in 1588 with the purpose of conquering Britain and humbling the pride of Queen Elizabeth its purpose was defeated by the interposition of Almighty God and acknowledgment of this fact is given in the inscription placed upon the medal struck by Queen Elizabeth: "God blew with His winds, and they were scattered".

Napoleon's attempt at the conquest of Britain was also turned aside by Divine interposition, and one need only recall to mind the many deliverances which occurred during the Great War of 1914-18, as well as that most recent marvelous happening in the Evacuation of Dunkirk to know that the enemy's schemes have been frustrated as a result of what have been termed on more than one occasion miracles; and miracles, remember, are the result of a Divine Manifestation of Power.

Now there is one thing about these various evidences of Divine Interposition that must be remembered. It may be said, and rightly so, that they have come about as a result of the fact that the Nation has gone to Prayer, but this is not the whole truth. They have come about for the simple reason as declared in the Bible that "the Scripture cannot be broken".

Perhaps you will ask what I mean by such a statement, and whether I am suggesting that the Bible actually states that Britain shall never be dominated by a foreign foe. If you ask me that question I reply directly, "It does", and if you further enquire

whether there is a promise in the Book that the heart of the British Empire, which is Great Britain, shall be kept inviolate from invasion, again I answer in the direct affirmative, "There is".

**N**OW for the proof! Bear in mind please that the basic premise of this article is that the Celto-Saxon peoples of the World are modern Israel, as distinct from the Jewish people, and that they are therefore the inheritors of the Covenants made by God with Israel. These Covenants and the fulfillment of their promises never stood out with greater prominence than they do now in this time of crisis, and never was there a period when the significance of what is known as the Davidic Covenant was of such tremendous importance as now.

Briefly, for a moment, consider the clauses of this Covenant. Read as part of this article the 7th chapter of the Second Book of Samuel. Note carefully the message which God Almighty commissioned Nathan the prophet to bring to David of Israel. First the reminder of his lowly origin, then of the fact that he had been constantly under Divine care and guidance, that as a result of this he had been brought to the position when Israel had become a United Kingdom at peace with all the surrounding countries, and rapidly growing in prestige and power. Then the promise that the House of David was to be established forever, that the Throne of the Lord in Israel was to continue in perpetuity, and that although there would come times when representatives of the Davidic Line and occupants of the Throne would be chastised because of their failure to obey God and govern according to His Will, yet the Throne itself should always remain inviolate and that there should never be wanting a representative of the Davidic Line to occupy what is declared to be "the Throne of the Lord over Israel" as "chief governor" until "He comes Whose right it is".

Much more could be said regarding this Covenant as it relates particularly to the Throne of David, which is the Throne of the Lord, and its perpetuity of existence, but I want to call the attention of my readers particularly to the statement made in verse 10 of this chapter to which we

are referring. I quote in full:

"Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before-time".

Now notice particularly the word "moreover". The dictionary definition of this word is that it indicates something more, something over or beyond what has been already said, something further, something which must also be remembered. This word precedes the declaration "I will appoint a place for My people Israel". Notice particularly that the statement is in the future tense. When it was made Israel was almost at the height of its national prosperity in Palestine, the Holy Land, which had been promised to Abraham and his Seed forever. As we have already noted, under the leadership of King David she had been able to inflict defeat upon her enemies and was rapidly becoming strong as a military power, indeed occupying the position of a buffer state between the growing forces of Assyria and Egypt.

At the moment therefore when the Covenant was made there did not appear to be any likelihood whatever of Israel being removed from the Promised Land, but the statement is that she is to be moved and planted in an Appointed Place. In I Chronicles 17 this Appointed Place is referred to as a place which has been ordained by Almighty God for "My people Israel". The Appointed Place therefore is the ordained place, the ordained place is a prepared place, the prepared place is a secret place, and it is well to remember the promise—"He that dwelleth in the secret place of the Most High shall abide (or as the margin has it, "lodge") under the shadow of the Almighty".

You may ask, "what is the locality of this Appointed Place?" I regret that we cannot go into full detail regarding this in the course of a single article, and all that I can do is to remind you of the fact that the message of Isaiah, chapters 41 to 46, is addressed to Israel in the Isles, North and West of Palestine. I give you these references: Isaiah 24, 15; 41, 1; 42, 4; 49, 1 and 12; 51, 5; 60, 9; and if you will piece these statements together you will be able to locate the Appointed Place.

Now note, in the Appointed Place Israel was to be planted. As Angles, Saxons, Danes, Jutes and Normans they came in successive waves. Having no knowledge of their identity and affinity, they fought each other for a time. Later, however, they were planted, all of one stock, a fact recently affirmed by Sir Arthur Keith. They took root, they became a great family, they have extended as a family of Nations; the Throne, the seat of government, is in their midst, and

has not been moved, and affectionately millions of the Anglo-Saxon Race look towards the British Isles as their Motherland.

Then comes the promise "Neither shall the children of wickedness afflict them any more as before time". The enemies of Israel in the past from the time of their entrance into Canaan and the appointment of Judges down to the days of King David had constantly afflicted Israel by invasion. Indeed Israel in Palestine was yet to

be further afflicted in the same way, and finally to be taken away from their Homeland, but when they reached the Appointed Place invasion could no longer affect them, and well may it be said "This England never did and never shall lie at the proud foot of a conqueror"; "Come the three corners of the World in arms and we will shock them, nought shall make it rue, if England to itself do rest but true".

## What Saith the Scripture?

C. R. DICKEY

**W**HEN the Apostle Paul, writing to the Romans, wanted to substantiate the doctrine of justification by faith, he asked, "What saith the scripture?" (Rom. 4:3.) Taking the record of God's dealings with Abraham for an example he proceeded to build his argument for faith on the basis that "Abraham believed God, and it was counted unto him for righteousness."

In the fourth chapter of his letter to the Galatian Christians Paul presents a great discourse on the divine sonship and freedom of man through Christ. Again he turns to the story of Abraham to prove his point, asking once more, "What saith the scripture?" He then contrasts the Sinai covenant with the new covenant in Christ, illustrating them by the relation of Ishmael, son of Hagar the bondwoman, to Isaac, son by promise of the freewoman Sarah.

Paul evidently considered the truth established when he proved it by the scripture. As far as we know it was so considered by the Christians to whom he wrote and preached. But the problem is not that simple in our day. Now when one wants to present important truths, on the basis of "What saith the scripture?", to many ministers and laymen who have studied the Bible—or perhaps only books about it—he finds that he is really up against a poser. Complications arise quicker than thunder clouds in a stormy sky.

**S**UPPOSE he attempts to uphold his position as Paul did by referring to the promises in God's cov-

enant with Abraham. He may find himself dealing with men who look upon Abraham as a legendary figure rather than as a historic character; men who despise and discard the covenants as foolishness; men to whom the promises of God are not legal contracts but only childish actions. Or, he may find himself facing men who believe in the reality of Abraham and stand firmly upon the promises and covenants, but, who never seem to comprehend the national existence of the kingdom of priests and the holy nation which were to issue from Abraham. Press any of these people for a discussion that will lead to a measure of unity in the understanding of Bible truths and they will answer you with the favorite knock-out blow—"O what difference does it make? It is all just a matter of interpretation." This is likely to silence you permanently because the Bible can be made to mean anything under the sun, or nothing at all, by the simple art of interpretation.

But is divine truth subject to the vagaries of human interpretation? Can God's holy message to mankind be thus bandied about to fit into the designs of human knowledge and desires? Would it be worth anything if it could be so used?

Let us assume for the purpose of clarifying the subject that men, as individuals or as groups, are free to interpret the scripture as they please; that agreement on any of the doctrines is not essential because it is

all a matter of personal opinion. Following this assumption to its logical conclusion leads to the position that the hodgepodge of contradictory ideas found in religious organizations, which claim the Bible as the basis of their beliefs, are all equally authoritative since all are free to interpret the Bible to suit their particular tenets.

According to this theory Seventh Day Adventists, Mormons, Modernists, Fundamentalists, Catholics, Jews, Christian Scientists, Quakers, Jehovah's witnesses and many others, despite the clashing of their dogmas, are teaching equally important truths since it is all merely a matter of Bible interpretation. Therefore no questions or controversy are necessary. The only requirement is a supine tolerance and acceptance of any proposed potpourri of creeds. On this principle how can one ever be certain about anything pertaining to God and His Word? Yet it is upon this very flimsy foundation that the leaders of such movements as the International Fellowship of Faiths, and the National Conference of Jews, Catholics and Christians, build the program with which they expect to wreck all genuine Christian faith.

**A** PRINCIPLE that is recommended so highly in the realm of divine law ought to work when applied to the field of human law. What happens in a community when men, individually or collectively, decide to take the law in their own hands to deal with it as they please? They carry on rackets, stage hold-ups,



kill, kidnap and terrorize the law-abiding citizens. As they interpret the law anything they can get away with is all right. The only crime is getting caught.

Many an officeholder no longer considers his job as a public trust and responsibility, but as a license to juggle tax money and accept bribes. Such practice among public officials is so general that politicians in the state of Louisiana dared to list money from bribery in their income tax reports on the ground that the federal government would have no objection to state thievery if the loot was shared with the government. Shall we say, "What difference does it make? Everybody's doing it. After all it is only a matter of interpreting the code of honesty and decent living."

It is truly a cause for alarm that corrupt standards in high places are accepted so complacently. In the June 22, 1940, *Saturday Evening Post*, Alva Johnston concludes an article on the clean-up of Louisiana with some astonishing information: "The high-souled Sen. Pepper, of Florida, said, on the floor of the Senate, that, if a state wanted corrupt machine government it was entitled to have corrupt machine government. The only flaw in the argument was that Louisiana did not want the corrupt machine government which had been imposed on the state by fraud, bribery, violence and ballot-box stuffing."

Now it seems that the great mass of our people do not want the results of promiscuous interpretation of law, either by gangsters at the foot of the social ladder, or, by high-salaried officials at the top. If it is dangerous to the well-being of society for men to take undue liberties with man-made laws, how much more fatal will it be for any people who dare to take liberties with the laws, statutes, judgments, covenants and plans which God has made and revealed to man through His Word!

**W**HAT saith the scripture? Undoubtedly God has provided some way for men to understand the message of His written Word. Paul, writing to Timothy, states that "All scripture is given by inspiration of God." (II Tim. 3:16.) Peter tells us, "We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp

shining in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit. . . . I stir up your sincere mind by putting you in remembrance; that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles." (II Peter 1:19-21, 3:1-2.)

We learn from no less an authority than Jesus Christ the method by which men are to be taught the scripture. In John 14, he tells his disciples: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. . . . These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." In John 16, Jesus adds, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth."

What could be more fitting than that the Spirit of God, who was responsible for the writing of the Holy Word, should become its sole teacher and interpreter?

Let us list the facts in outline as we find them: *a.* All scripture has been written by men as they were inspired by the Holy Spirit. *b.* No scripture "allows a man to interpret it by himself." (Moffatt's translation.) *c.* Jesus promised his disciples that the Holy Spirit would be with them to guide them in understanding all truth.

Now if the Holy Spirit teaches men the Word of God is it likely that He would interpret the Word differently to different people? If the Holy Spirit divided against himself—so that he could lead one man to believe one thing, and another man something

entirely different, about the same passages of scripture? If one admits this possibility he makes the Spirit a liar and commits the unpardonable sin. It is obvious, then, that if Christians and Christian organizations cannot agree in their understanding of the major doctrines of their faith, the reason will be found in the fact that some, or all of them, have not been taught by the Spirit of God. They may have learned for doctrines the opinions of men!

**W**HAT are some of the main themes which take the brunt of prevalent free interpretations?

*I. The virgin birth and deity of our Lord.* Many volumes have been written in beautiful English to convince us that a belief in the virgin birth of Christ is not essential to Christian faith. Yet it must be admitted that his deity is inevitably linked with the manner of his advent. A natural birth produces a natural man. The virgin birth, as recorded by the Holy Spirit, accounts for the Bethlehem advent of God's only begotten Son. It involves nothing more incredible than many other unknown processes operating about us continuously. The story is told so simply and clearly through Matthew and Luke that there is no excuse for confusion or misunderstanding. It doesn't need to be interpreted to anyone with average intelligence; it needs only to be read and accepted as a part of the Father's sacrificial plan to save his people from their sins.

Men who do not want to believe the plain statements of scripture quibble over interpretation and have much to say about phraseology and orientation. What they really need is to "become as little children"—that is, teachable—and learn of the Holy Spirit. The Jews did not believe in the virgin birth and deity of Jesus, and, for that reason, they rejected his claim to have power on earth to forgive sins. Some modern ministers are less consistent. Like the Jews, they reject the same doctrines, but with less discernment they illogically preach about Jesus as the hope of the world. No man, however virtuous he may be, can save the world merely by setting a good example; if that were possible it would have been saved by the blood of martyrs long before the supreme sacrifice on Calvary. Jesus

was more than a man demonstrating correct living; he was more than a martyr; he was the Lamb slain from the foundation of the world to free mankind from the penalty of death.

2. *The resurrection of Christ.* It is becoming increasingly popular to spiritualize the resurrection of our Lord; meaning by this that he lives again only in a spiritual sense and not in actual bodily resurrection. We are told that he lives again as an influence in human hearts by his example and through his teachings—a sort of transmigration of his soul into millions of others. But—"What saith the scripture?"

Luke gives a graphic eyewitness report of the resurrection. After the risen Christ dined with Cleopas and his friend at Emmaus, "They said one to another. Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have, and when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." (Luke 24:32-43.)

The evidence given here is plain and convincing. "Wayfaring men, though fools," can understand it. It needs no interpretation; it needs merely to be believed.

On the day of Pentecost, Peter, filled with the Holy Spirit, said: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked

hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it . . . This Jesus hath God raised up, whereof we are all witnesses." (Acts 2:23-24, 32.) How could they have witnessed it if it had been spiritual and not physical?

THE resurrection of Christ is supported by more irrefutable evidence than any other fact in ancient history; yet Protestant ministers, pretending to be ambassadors of God, will deny it, as one did a few years ago who told some three hundred preachers assembled in a state conference—"When Jesus died, he remained dead, just like any other man." One never forgets the shock of hearing for the first time such blasphemy.

3. *The kingdom of Christ and his return as king.* Spiritualizers of all classes and kinds get in their best work when dealing with the subject of Christ's kingdom. This is due to the fact that literally millions of sincere people have no definite idea as to what the kingdom is. Undoubtedly there is more error taught and believed about the kingdom than any other Bible theme. What is the kingdom of the Lord? For one thing, it is not a state of mind, or an attitude of the heart, but it is something in the midst of world affairs as real as was the Babylonian Kingdom or the Roman Empire.

The one passage of scripture which is used more than all others as the basis of spiritualization by Modernists, Fundamentalists, Post-millennialists, and all the metaphysical cults, such as Christian Science, is Jesus' statement in Luke 17:21—"The kingdom of God is within you." At the beginning of the paragraph, in verse 20, we find that Jesus was talking to the Pharisees when he made that remark. One can be absolutely certain that Jesus did not tell the Pharisees that his kingdom was in their evil hearts. The marginal reference explains the passage and it becomes clear that our Lord really said, "the kingdom of God is among you, or, in your midst"—as indeed it was, for its foundation was laid in the covenant with Abraham.

GOD decreed that Abraham, who was a Hebrew but not a Jew,

should become the father of multitudes as numerous as the stars in the heavens, or the sands of the sea. It was further declared that the Isaac branch of the family would become a multitude of nations which the Lord would organize into a kingdom to be used as his special servants in saving and blessing the whole world. In the course of time Esau was eliminated and the descendants of Jacob's twelve sons were organized into a kingdom of priests and a holy nation at Mount Sinai under the leadership of Moses, who tells us he was a Levite, and, therefore, not a Jew (Exodus 2:1.) (Obviously there were no Judahites in the tribe of Levi). God was to be their king. He gave them the laws by which they were to function nationally, religiously, economically and socially. Eventually God established the royal line of David to sit upon His throne in their midst until the second advent of Christ at which time he would take the throne of David and rule over the house of Jacob forever. (Luke 1:32-33.)

Truly the kingdom had been among them since its inception in the covenant, its organization at Sinai and its removal to the land of promise by the conquest of Joshua. But the Jews hadn't been doing anything about it. Their puppet state, founded by Ezra and Nehemiah with a remnant from Babylon who had intermarried with many other races, had been first under the dominion of Babylon and then of Rome. Their political and religious leaders, during the centuries, had perverted the Mosaic law, disregarded the message of the prophets, and set up their own kingdom plans. For these reasons both Jesus and John the Baptist proclaimed anew the gospel of the kingdom of God and urged national repentance.

The Jews never did, and never can, do the work imposed upon Israel by the stipulations of God's contract with Abraham. Ignorance of this fact is responsible for the evils of spiritualization which have thrown Christendom into such confusion regarding Christ's kingdom on earth. Nothing could be farther from truth than the idea, disseminated now by Jews and Christians, that Christianity is founded upon Judaism. Christianity is a complete break away from Judaism. Christ built upon the foundation of Moses and the prophets, but not upon Talmudical Judaism.

Did not Christ tell the Jews that if they had believed Moses and the prophets they would have known and accepted him?

Christian teachers and preachers, failing to see the distinction between Judah and Israel, have tried to fulfill the Abrahamic covenant with the Jews. If the Jews do not fit the specifications, why not look for nations that have been meeting the conditions for centuries?

The prophets declared that Israel would never cease to be a nation; that there would never fail to be a member of the royal line of David upon Israel's throne (Jer. 31:36, 33:17). The Jews did cease to be a nation and there is no throne of David in the midst of Jewry. So what? We are asked to believe that the covenant was suspended for a few thousand years until such time as the Jews can reassemble in Palestine and get things going again. How ridiculous! What became of God's kingdom in the meantime? We are told it no longer exists as a reality. It is now a spiritual entity existing only in men's hearts. The nation has become lost in a vague, mystical church.

The story is too long to trace even briefly here. However, one should always keep in mind the division of the house of Jacob into two kingdoms following King Solomon's reign. From that time on the two kingdoms, two-tribed Judah and ten-tribed Israel, were entirely separate as to government, history and prophecy. Note that the ten-tribed northern kingdom carried the Israel name and there was never again a tribe of Judah in Israel. After the northern Israel kingdom went into Assyrian captivity they never returned to Palestine, but marched with the centuries across Europe, finally settling in Isles northwest of Jerusalem where Isaiah addresses them in the latter part of his book. There they became known by another name as Isaiah said they would (Isa. 65:15.) They dropped back a generation to Israel's father and now call themselves sons of Isaac, or Saxons, thereby fulfilling another prophecy, "in Isaac shall thy seed be called," or named (Gen. 21:12).

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done IN EARTH as it is in heaven" (Matt.

6:9-10.) And if the kingdom has no material or earthly existence will some one explain what Jesus meant by the following sentences? "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven." (Matt. 8:11.) "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:28-30.)

**T**HERE is nothing mysterious about the Bible when plain facts are read sensibly as people would read any other history. For example, the word "church" does not mean "nation" or "kingdom" in every day use; therefore, men are not justified in giving it such meaning in the scripture. The church functions ecclesiastically in the nation or kingdom, but, "church" and "nation," or, "church" and "kingdom," are never synonymous terms in the Bible. Again it is not a matter of interpretation, but rather of common sense in reading scripture.

The kingdom of Christ is in the world but it is not of the same order as those nations which are under the dominion of "the prince of this world." Under the government of Christ men have freedom. "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36.) The Satanic order enslaves men and makes life unbearable. Unquestionably the one remaining throne not subservient to a totalitarian state is the throne of David which Christ will take when he comes.

The history of God's kingdom on earth has paralleled that of all the great empires since Abraham's day. It is the stone kingdom which will break all others and continue forever. Jesus said of it, "From the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force." (Matt. 11:12.) Here lies the fundamental cause of the terrific world struggle going on now. Demon-possessed men, emissaries of Satan, are lashing furiously against Christian nations in a desperate attempt to overthrow Christ's kingdom and gain world dominion. Their fate has been prewrit-

ten by the prophets: "For the nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted." (Isa. 60:12.)

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven: and then shall all of the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24:29-30.)

Daniel, writing of the same event, said: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13-14.)

"Forever, O Lord, Thy word is settled in heaven," rejoiced the Psalmist. May the time soon come when it will be settled on earth as it is in heaven. The important thing is—not what man thinks—but—"What saith the scripture?"

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# The Abomination that Maketh Desolate

CHRIST stated that the warning signal for the last "great tribulation" would be the setting up "in the holy place" of a certain "abomination of desolation." Those recognizing this, when at last it appears, are counseled to adopt immediately certain measures for their safety. Our Lord's words in St. Matthew read:—

"When ye therefore shall see the *abomination of desolation* spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand):

Then let them which be in Judea flee into the mountains:

Let him which is on the housetop not come down to take anything out of the house: neither let him which is in the field return back to take his clothes.

For then shall be *great tribulation*, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (*Matthew xxiv, 15-22.*)

Does this "great tribulation" belong to past history? Or does it concern the present epoch, and have we now reached the time when this warning signal is to be looked for?

Christ's Olivet prophecy, recorded in Matt. xxiv, Mark xiii, and Luke xxi, of which this forms part, was given in reply to two questions from the disciples:

"When shall these things be?"

"What shall be the sign of Thy coming, and of the End of the Age?"

"These things," of course, had reference to the coming destruction of Jerusalem of which Jesus had been speaking previously, when, He said, not one stone should be left upon another that should not be cast down.

According to Luke's account, Our Lord made it quite clear that this desolation would be effected by *military power*:—

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Then let them which are in Ju-

J. BERNARD NICKLIN

dea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

For these be the days of vengeance, that all things that are written may be fulfilled . . .

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (*Luke xxi, 20-24.*)

and in verse 32, we read:

"This generation shall not pass away, till all be fulfilled."

This prophecy, made during Passover week A.D. 30, was fulfilled exactly forty years (a "generation") later—in Passover week A. D. 70—when a Roman army under Titus laid siege to Jerusalem and razed it to the ground.

The warning to flee was heeded by Christian believers, who, recognizing the approaching Roman army as the foretold sign, escaped to the hills of Transjordan.

Obviously, this Roman "desolation" was not the fulfillment of the ultimate prophecy for "the End of the Age."

The Rev. Alban Heath, in his recently published exposition of Daniel, writes: "*In interpreting prophecy we must remember that there is frequently a primary as well as an ultimate fulfilment. The "little apocalypse" of Our Lord (Matt. xxiv) found a primary fulfilment in the sacking of Jerusalem by Titus in A. D. 70, but the ultimate fulfilment is not yet.*" (1)

In our view, there are three stages of fulfilment in regard to this prophecy.

- a primary—the Roman
- a main—the Moslem
- a final — (n o w imminent)  
which may consist of two distinct phases.

Let us now consider briefly the Moslem fulfilment.

Christ referred to the "abomina-

tion of desolation" as that "spoken of by Daniel the prophet."

Turning to Daniel, chapter viii, we find mention of a "little horn" that would tread down the "sanctuary" and the "host" and "cast down the truth to the ground."

Again, in chapter xi, we read:—

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the *abomination that maketh desolate.*" (v. 31.)

Both these references are ascribed to the Moslem desolation. For example, Dr. Grattan Guinness wrote: "No sooner did the Roman Empire cease to tread down Jerusalem than the Moslem power began to do so to this day (1880) . . . for 12 centuries (the Moslem) has defiled the sanctuary and stood up against the Prince of princes, casting down the truth to the ground, practising and prospering." (2)

Guinness calculated from Daniel's time-measures that the end of Jerusalem's down-treading would come in 1917 (3), and it did so, for in that year the Holy City was delivered from Turco-Moslem rule by the armies of Britain.

In Daniel xii, a time-mark of 1290 "days" (4) is given for the "abomination," and this number occurs nowhere else in Scripture.

"And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." (v. 11.)

Now this prophecy, on a 1290-year basis, has been fulfilled in connection with Moslem rule:

Mohammedanism dates from A.D. 622—the Hegira. It appeared as a *military power* in 634, when Omar became Caliph. In 637, Omar invaded Palestine and took Jerusalem and it is recorded that when Omar entered the Holy City after it had capitulated, the Patriarch Sophronius exclaimed,

(2) *The Approaching End of the Age*, 7th Edition, p. 432-3.

(3) *Light for the Last Days*, p. 343, 1886 edn.

(4) Note, in these prophecies, "days" stand for years also.

(1) *The Prophecies of Daniel in the Light of History*, p. 100.

"Verily the abomination of desolation spoken of by Daniel the prophet stands in the Holy Place."

From this epoch of the rise of Moslem power, A.D. 622-637, 1290 years bring us to its period of overthrow, 1912-1917—which has seen Moslem-Turkey rule brought to an end by wars and revolution, and Jerusalem and Palestine liberated.

Exactly 1290 years from Omar's accession to power, 634 A.D., the Caliphate came to an end:

<i>The Moslem Desolating Abomination</i>	set up	came to an end
	A.D.	A.D.
	634	1924

— 1290 years —

So much for the Moslem fulfilment. What is of far more importance, for it directly concerns us, is the

#### *Final and Ultimate Fulfilment.*

The appearance of the "abomination . . . in the holy place" is to be the immediate warning precursor of the Last Great Tribulation. Therefore, the Moslem power, set up 13 centuries ago and overthrown in 1917, could not have been that warning.

It has been widely stated that the "economic crisis" through which we have now passed has been the "great (and last) tribulation." But Christ said it would be a tribulation "such as was not since the beginning of the world . . . nor ever shall be." Distress caused by financial losses and unemployment can in no way be identified with the descriptions of this greatest and last Tribulation in Matt. xxiv and Mark xiii. It has involved no destruction of "flesh." Yet Christ said, "except those days be shortened, *there should no flesh be saved.*"

Consider first the "place" where the warning is to appear.

The tribulation caused by the Roman "abomination" was local, but that at the end is to be universal, or nearly so, for all "flesh" will then be endangered. Consequently, the final "abomination" will be something of the nature of a general warning. Yet, according to Matthew, it will be seen "in the holy place," or, Mark says, "standing where it ought not"—expressions which apply to the Sanctuary, Temple, Holy City or Holy Land. How is this apparent ambiguity to be explained?

Place names, in the Bible, often have a double meaning. For example, "Babylon" may stand for the ancient

city of that name, or, it may stand for the "Great Babylon" world-wide anti-Christian system of these latter days depicted allegorically in Rev. xvii, etc., as a wanton woman riding upon a "beast."

Similarly, in Scripture, there is a mystical as well as an actual "temple" and "Sanctuary" respectively.

From various passages we learn that "Temple" or "Sanctuary" may apply to *Israel*. For example, "When Israel went out of Egypt . . . Judah was his *sanctuary*, and Israel his *dominion*" (5). Again, "Ye are the temple of the living God: as God hath said, I will dwell in them (Israel)." (6)

In a national sense, the mystical "Jerusalem" with its "Temple" is centered to-day in the British Isles.

The late Dr. Goard pointed out that the terms Zion and Jerusalem indicate respectively the place of the throne and the center of national worship.

"These two centers," says A. R. H., "were planted in the 'Appointed Place' with the planting of the Israel people in these British Islands. But prophecy shows that these two centers will eventually return to the place of their origin, as it is written: 'Jerusalem shall be inhabited again in her own place even in Jerusalem' (Zech. xii, 6). And again: 'The Lord shall bring again Zion' (Isa. lii, 8). The Throne of David at present is officially located in the Isles of the West."

But the term "Jerusalem" also applies to the hidden, spiritual Church of Christ throughout the world—the whole body of true Christian believers. Let the "abomination" threaten any part of this mystical "temple" wherein God dwells (7), and it will be "standing where it ought not."

So then, the "holy place," the place where the "abomination" will appear, may indicate,

- (a) Jerusalem in Palestine.
- (b) Israel in the British Isles.
- (c) The Spiritual Church—world-wide.

In the primary and main fulfilments it only applied to (a); but in the final and ultimate fulfilment the by the prophet Daniel standing erect in the holy place." What then can it be?

(5) Ps. cxiv, 1-2.

(6) II Cor. vi, 16.

(7) Eph. ii, 21-22.

What will be the nature of the "abomination" in its *final* form? In the light of the Roman and Moslem fulfilments we would again expect it to be some kind of desolating military power. And judging by the extreme urgency for flight that will be necessary, as conveyed in Our Lord's words, it will be a force that will strike with suddenness. He said "Whoso readeth let him understand," which would imply that the true meaning, although obscure, must be diligently sought for; and the key to the mystery, he said, would be found in Daniel.

There are four references to the "abomination" in the Book of Daniel. Those in chapters viii and xi, we believe, apply particularly to the Moslem fulfilment. That in chapter xii gives the time-mark, but the one in chapter ix is associated finally with the "consummation" and, therefore, with the Final Tribulation. Now this reference appears to indicate that the "abomination" may be a desolating force, *from the air*:—

"He shall cause the sacrifice and the oblation to cease, and for the term evidently requires a wider interpretation.

The "abomination" must be something that will be recognizable. Moffatt's translation reads: "So when you see the appalling Horror spoken of overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be *poured upon* the desolate." (Dan. ix, 27.)

The significance lies not in the English translation, but in the original Hebrew.

Barnes (8), whose commentary was published as long ago as 1853, points out that the Hebrew word rendered "overspreading" means properly "*a wing*"—"something in connection with the Temple, having a resemblance to the wings of a bird." He says, the Hebrew word rendered, "he shall make it desolate," means actually, "to lay waste, to make desolate"; and that the word rendered, "shall be poured," is one that "may be applied to calamity or desolation . . . *poured down upon a people* in the manner of a storm." As instancing the perplexity of translators he quotes various renderings of, "for the over-

(8) *Notes on the Book of Daniel*, Vol. II., p. 204-207; Rev. Albert Barnes.

spreading of abominations he shall make it desolate." The Latin Vulgate reads, "And there shall be in the temple the abomination of desolation." The Syriac, "And upon the extremities of the abomination shall rest desolation." The Arabic, "And over the sanctuary shall there be the abomination of desolations." He then proceeds, "The literal and obvious sense of the original (Heb.) is, as I understand it, 'And upon the wing of the abominations one causing desolation.'" While he considers this may apply to Roman standards or banners placed on some part of the Temple, or to the Roman army itself, at the sacking of Jerusalem 70 A.D., he is clearly puzzled as to what this something with "wings," "pouring down desolation" can mean, and observes, "It is evident that it was not the intention to give so clear a prediction that it could be fully understood beforehand." He further says, "There can be no reasonable doubt that (in Matt. xxiv, 15) the Saviour refers to this passage in Daniel."

Mr. C. F. Parker has pointed out, in a recent article (10), that Our Lord's emergency instructions, in Matthew xxiv, 15-20, are precisely such as would apply to air attack. He says: "An examination of the context can leave no doubt but that this is a warning against the still future. The danger is so great that 'except those days be shortened *no flesh* (not souls) should be saved.' The question arises as to what can the peril be? We note the striking parallel between the safety precautions given by Our Lord and those given by the War Office recently for procedure in case of gas attacks . . . With such a picture in mind it is easy to understand why it would be more serious to flee in the cold of winter than in the warmth of summer; and why the week days are safer than the Sabbath day, for on the Sabbath transportation and public service are curtailed. It would take longer to organize for emergency. Evacuation would be delayed. (Note also, these warnings are to a people who observe the Sabbath; many nations do not.)"

This final Cataclysm—the "Great Tribulation"—is widely referred to elsewhere in Bible prophecy, and, it would seem, "fire" and "hail" are to

be the chief agencies of destruction. For example:

"A tempest of hail and a destroying storm." (Isa. xxviii, 2.)

"Flame of a devouring fire with scattering and tempest and hailstones." (Isa. xxx, 30.)

"The earth mourneth and languisheth . . . The sinners of Zion are afraid . . . Who among us shall dwell with the devouring fire?" (Isa. xxxiii, 9, 14.)

"An overflowing shower and great hailstones." (Ezek. xiii, 13.)

"Tares . . . burned in the fire . . . so that it be in the end of the world (age)." (Matt. xiii, 40.)

"The seventh angel poured out his vial into the air . . . and great Babylon came into remembrance before God . . . and there fell among men a great hail out of heaven." (Rev. xvi, 17-21.)

"Her plagues shall come in one day . . . she shall be utterly burned with fire." (Rev. xviii, 8.)

Is this "hail" and "fire" symbolic of bombs and fire accompanying air raids?

Incendiary bombs are filled with powder consisting of aluminum (11) and red oxide and when these two substances chemically combine, forming alumina and iron, tremendous heat is generated. Nothing can stop the reaction once it starts, for the oxygen is a constituent of the powder itself. Thus, the fire is of a nature that well agrees with the prophetic terms, "devouring" and "unquenchable."

We have many times submitted that we are now passing through Ten mystical last "Plagues" (12) corresponding to the Ten Plagues of Egypt and that six of them have been fulfilled already. The sixth, the "Boils," represented Crises in the World Economic System, which began with the American Financial Crisis of October, 1929. This was followed by the Austrian and German Crises of July, 1931, the British Crisis of August and September, 1931, the second American Crisis of February, 1933, and, lastly, the French Crisis of September, 1936. This "Plague" is past.

The next "Plague," in order, pre-

(11) The reaction, expressed in chemical terms is  $2\text{Al} + \text{Fe}_2\text{O}_3 = 2\text{Fe} + \text{Al}_2\text{O}_3$ .

(12) See *The Ten Last Plagues*, also, articles in *The National Message*, December 12th, 1931, and July 14th, 1934.

sumably, will be the "Hail," which, in the case of ancient Egypt, was the most destructive and terrifying of all. And notice, "fire" was mingled with the "hail." It brought Pharaoh to his knees, crying, "I have sinned":—

"So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation." (Ex. ix, 24.)

We find it further confirmed, in Luke xvii, 26-32, that sudden destruction will come from the air. Here our Lord definitely points to the Flood, and to the overthrow of Sodom and Gomorrah, as typical of the Last Great Tribulation. In the latter case, cities were the danger spots. These were destroyed by fire, and their inhabitants, with the exception of Lot who escaped to the hills (13), perished.

Thus, we have reasons for believing that, in its final form, the "Abomination" will be desolation from the air.

The prophecy is clearly intended for people living at the time of the Great Tribulation, and for a people who possess and believe in the New Testament. It concerns, therefore, Christian believers—the "elect." Many passages point to the fact that God's people are to be forewarned. While the world at large will be unconscious of the peril ahead (14), Christians are not to be "in darkness that that day should overtake (them) as a thief." (15) "The wise shall understand," (16) says Daniel.

Christ's instructions undoubtedly refer to a physical escape:—

"Flee unto the mountains."—Escape to the nearest high ground that may be available.

"Let him which is on the housetop not come down to take anything out of his house."—If upstairs, enter no apartment for anything but descend immediately to the street.

"Neither let him which is in the field return back to take his clothes."

The words, "mountains," "housetop," "field," "clothes," etc., cannot

(13) When the Spanish town of Guernica was destroyed, April 26th, by German bombers, those who escaped fled to the mountains for safety.—See report in *The Daily Telegraph*, April 30th, 1937.

(14) Luke xvii, 28. (15) 1 Thess., v. 4.

(16) Daniel xii, 10.

(10) *The National Message*, May 9th, 1936.



be interpreted here otherwise than literally.

If these are Air Raid instructions of Our Lord, the point stressed is that safety lies in immediate flight.

Christ also emphasized the importance of prayer. As flight in winter would involve suffering and privation, and as serious hindrances would be experienced on the Sabbath. He said:

"Pray ye that your flight be not in the winter, neither on the sabbath day." (*Matthew xxiv, 20.*)

As the time approaches, Our Lord bids His people:

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (*Luke xxi, 36.*)

We cannot know when it may be, but if our deductions are correct, we should watch for the "abomination" as the foretold warning signal, ushering in the Great Tribulation.

**W**E will next examine the prophecy from the national-Israel point of view. Can Britain escape? What is to be the Desolating Power?

We have suggested that the "holy place" where the warning of the "Abomination" will appear may represent Israel in the British Isles.

Does Bible prophecy point to Israel-Britain being involved in the Great Tribulation? Yes, because a definite result of such Tribulation is prophesied to be Israel's national repentance and conversion. The Final Tribulation for Israel, therefore, must be yet future.

Jeremiah speaks of it as the "time of Jacob's trouble" (16a)—a "day" so great "that none is like it"; which, because there cannot be *two greatest* times of trouble, is identified with the Final and Greatest Tribulation.

Some suggest that "Jacob's trouble" will be fear, induced perhaps by the threat of some overwhelming calamity; fear, which will cause him to cry out to God for deliverance. But the same passage in Jeremiah speaks of "chastisement":

"For I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity." (*Jer. xxx, 14.*)

After this, we read:

(16a) *Jer. xxx, 7.*

"I will restore health unto thee, and I will heal thee of thy wounds . . . And ye shall be my people, and I will be your God."

Observe, also, that Jacob is to be "saved out of" this trouble, not saved from it.

The specific condition laid down by God for Israel's final cleansing and restoration is:

"I will yet for this be enquired of by the house of Israel to do it for them." (*Ezek. xxxvi, 37.*)

God is waiting, and will wait, for "the House of Israel" thus to call upon Him, and when, at last, that cry goes up, Isaiah tells us,

"He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee." (*Is. xxx, 19.*)

Hosea adds the comforting assurance:

"In their affliction they will seek me early." (*Hos. v, 15.*)

A complete cleansing of the nation will then take place:

"By this shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin." (*Is. xxvii, 9.*)

There are frequent references to such a purgation for Israel at the End of the Age. Daniel speaks of it as the "cleansing of the sanctuary" and gives, for the identification of this, an important time-mark. It is likened, in other prophecies, to a refining such as takes place in a metallurgical process:

"And I will turn my hand upon thee (Israel), and purely purge away thy dross, and take away all thy tin . . . Afterward thou shalt be called the city of righteousness. And the destruction of the transgressors and of the sinners shall be together." (*Is. i, 25-28.*)

While such prophecies doubtless received a partial fulfilment at the Babylonian captivity, their complete fulfilment must necessarily be future, for Israel has never yet experienced the complete and final reformation depicted.

Some hold that now we are in the period represented in the Great Pyramid by the King's Chamber, Israel is under Divine protection and immune henceforth from the "Final Tribulation." But the "tares," which are first to be "gathered" out from among the "wheat," are still in the kingdom. The protection of the King's Cham-

ber can only be for the "wheat"—the true spiritual Israel of God.

Again, Daniel xii, v.7, states:

"When he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

Or, according to Ferrar Fenton's rendering:

"When they have *completely broken to pieces the power* of the Holy People."

Clearly, the British, if they are Israel, must be the "Holy People." And the power that is to be responsible for their breaking at the End, evidently, is the "abomination that maketh desolate" (v.11).

Now, the King's Chamber, we are told, represents the period when the judgment of the nations takes place, which judgment apparently begins upon Israel:

"For, lo, I begin to bring evil upon the city which is called by my name, and should ye (Israel) be utterly unpunished? Ye shall not be unpunished . . . for the Lord hath a controversy with the nations, he will plead with all flesh . . . And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." (*Jer. xxv, 29-33.*)

That Israel will be preserved nationally is a point never in doubt. "No weapon that is formed against thee shall prosper," (17) Israel is to be the basis of Christ's future Kingdom upon earth. (18) And God has sworn that Israel shall never cease from being "a nation" before Him for ever. (19) But according to prophecy only a remnant of the nation will survive:

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."

And it shall come to pass, that he that is left in Zion and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." (*Is. iv, 2-4.*)

God declared to Daniel, that in this coming "time of trouble such as never was," his people (Israel) "shall be delivered, every one that shall be

(17) *Is. liv, 17.* (18) *Luke i, 33.* (19) *Jer. xxxi, 36.* (20) *Dan, xii, 1.* (21) *Joel ii, 32.*

found written in the book." (20) And we read in Joel that, "in Mount Zion and in Jerusalem shall be deliverance and in the remnant whom the Lord shall call." (21).

More particularly, there is in Isaiah a group of chapters, xxiv to xxxv, dealing with various aspects of the Tribulation, and one of them is addressed to Ephraim. If it were addressed to Manasseh, or to Judah, we should look elsewhere, but as it is to Ephraim, we must associate it with the *British people* and the *British Isles*. This chapter (xxviii) foretells, in language easily interpretable, the nature of the trouble ahead.

Ephraim, therefore, will be attacked by a "mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand" (Is. xxviii, 2). Desolation will follow. It is stated, Ephraim's "glory" will pass as a "fading flower." And (v. 17), "the hail shall sweep away the refuge of lies." Every false system, false value, false institution under which Ephraim has been sheltering, shall be swept away by this "hail." Can this desolating attack from the air upon Ephraim be other than the "abomination of desolation?"

From the description given, this "hail" bears resemblance to aerial bombardment. Note the apparent reference to night and daylight raids and the alarm occasioned by air raid warnings:—

"When the overflowing scourge shall pass through, then ye shall be trodden down by it.

From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report." (Verses 18-19.)

Loss of material glory for Ephraim is followed by gain of spiritual glory and power. For:

"In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." (Verses 5-6.)

When Ephraim turns to God, then will Ephraim overcome this "mighty

and strong one." Ephraim will find "strength to turn the battle to the gate." Daniel tells us that "at that time will Michael stand up, the great prince which standeth for the children of thy people," (22) and doubtless those "mighty ones" spoken of by Joel (23) will have come to Israel's aid.

Does Isaiah suggest who this desolating power is that shall thus afflict Ephraim-Israel? In chapter x, we believe it is the same power which is termed the "Assyrian"—the "rod of mine anger."—

"When the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." (Is. x, 12.)

Then follows this word of comfort:

"O my people that dwelleth in Zion, be not afraid of the Assyrian: he shall smite thee with a rod . . . For yet a little while, and the indignation shall cease, and mine anger in their destruction." (Is. x, 24, 25.)

Israel is to have a hand in the "Assyrian's" final overthrow:

"The light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day." (Verse 17.)

According to prophecy, many of Israel's old enemies are to continue to the end. Therefore, they must exist as nations to-day, probably under other names. Who then is the "Assyrian?"

We believe that Germany represents "Assyria." Marr Murray, for example, wrote in 1916: "Israel is to be purged of sin and brought to righteousness as a result of the afflictions it will suffer at the hands of the Assyrians—the people of blood and iron who believe that Might is greater than Right. And when this is accomplished, then the Assyrians, glorying in their invincible might and the triumph of militarism, will be utterly crushed." (24)

The Last Great Tribulation was to follow an effort to organize "Peace and Safety":

"When they shall say, Peace and safety; then sudden destruction cometh." (I Thess. v, 3.)

(24) *The Bible and Future of Britain*, p. 114. (25) *Ezek. xiii.*

This final World Peace Effort is described also by Ezekiel (25). It would be a purely human conception and come to nought—swept away at last by an "overflowing shower" of "great hailstones."

We believe this Peace Effort to have begun with the Armistice and to have been that which has since centered 'round the League of Nations—the "wall—daubed with untempered mortar."

The prophet foresaw as a result of this Peace Movement serious "gaps" in Israel's defences "in the battle in the day of the Lord." If Israel were to be immune from attack and under Divine protection during the Great Tribulation and during the period of the King's Chamber, why is such concern shown in the prophecy for these "gaps?" Israel-Britain has now realized her mistaken disarmament policy and is making a prodigious effort to repair the "gaps."

In the rapidly re-arming and threatening world of the present day do we see the fulfilment of Joel's prophecy?

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near: let them come up: Beat your ploughshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen." (Joel iii, 9-11.)

It is not difficult to mark our position on the Prophetic Chart at the present time.

Will the Great Tribulation consist of more than one phase?

The final overthrow of "Babylon," as well as of "Assyria," is to take place at the End. Who then is "Babylon," and what part has "Babylon" to play in the happenings of the Last Days?

With regard to the former question, the late Dr. Goard wrote in 1930:—(26)

"The Papacy is now striving to restore its own temporal power. It is also interesting to see that Mussolini is endeavouring to breathe life into 'the image of the former beast, which represented the Babylon succession of Empires. These two potentates are striving by artificial respiration to restore the Bab-

(22) Dan. xii 1. (23) Joel iii, 11.

(26) *The Documents of Daniel*, p. 39-40.

ylon image of Empire, Imperially and Spiritually, and each reside in the seven-hilled Capital city of the Babylon succession—Rome."

It would seem that, as at the beginning of the "Seven Times," Assyria was responsible for Israel's punishment and Babylon for Judah's, so at the End, the modern representatives of these two powers, Germany and Italy, respectively, would appear to inflict a final chastisement to bring Israel and Judah to God.

"Assyria's" overthrow, as stated above, will take place "when the Lord hath performed his whole work upon Mount Zion and on Jerusalem." We gather from Jeremiah that this will be followed by the overthrow of "Babylon":

"Behold I will punish the king of Babylon and his land as I have punished the king of Assyria . . .

In those days, and in that time, saith the Lord, the iniquity of Is-

rael shall be sought, and there shall be none, and the sins of Judah and they shall not be found: for I will pardon them which I will reserve." (Jer. 1, 19-20.)

Two phases are represented, first, the chastisement of Israel, then, the destruction of those who inflict it—Assyria and Babylon.

We would draw attention to our recent articles in which both Nazi-Germany and Fascist-Italy have been shown as bearing the time-mark of the "Abomination of Desolation." (27) *viz.*, 1290.

It is very significant that the period of the King's Chamber, Sept. 15th-16th, 1936, to Aug. 19th-20th, 1953, *viz.*, 6,182 days, is an exact composite of the prophetic numbers concerned with the "abomination," the "cleansing" of Israel, and the powers involved in the judgment:—

(27) See *The National Message*, May 23rd, 1936, March 13th, 1937, etc.

The "Abomination of Desolation" (Dan. xii, 11).....	1,290 days
The "Cleansing" of the "Sanctuary" (Dan. viii, 14) .....	2,300 days
The End of Israel's Punishment (Dan. xii, 7).....	1,260 days
The "Beast" (28) (Rev. xiii, 18) .....	666 days
	666
	6,182

The return of Christ is plainly stated, by Himself, as closely following this last Great Tribulation—Matt. xxiv, v. 29-30.

(28) "666" here doubled, presumably, because it has a two-fold significance. As "the number of a man" (Rev. xiii, 18) it stands for the *Latin, or Papal system*, (Irenaeus, in the second century, pointed out that the Greek word "lateinos," meaning the Latin man, has the numerical value 666.) It is also the number of the *World Economic System with its Gold Standard*, or "Image"—"666" being the number of gold (1 Kings x, 14).

# A Study in Revelation

## Part 8: The First and Second Woes

HOWARD B. RAND

HERE are seven trumpets in all. The first four trumpets cover the judgments upon Imperial Rome. The last three are pronounced as Woes upon the inhabitants of the earth because of the plagues that came upon them during the period covered by each one of these three remaining trumpets.

Imperial Rome had suffered under the impact of Goths, Vandals and Huns with the disintegration completed under military rulers. This was clearly symbolized in the events of the first four trumpets. After the passing of this Great Empire its power and authority were revived under the Papacy. Daniel describes this ecclesiastical political power in the Western Little Horn, whose eyes were that of a man, and which had a mouth speaking great things. Here is set forth the human aspect of the Papacy promulgating its Bulls and issuing its decrees of excommunication—*speaking great things*.

Papal Rome's domination of the religious-political activities of nations

enabled her to exercise an imperial rule that eclipsed even that of Pagan Rome in the height of her glory. This power, according to Daniel, would continue "until thrones were cast down, and the ancient of days did sit." Thus the Papacy was destined to exist until the present world order comes to its close. John shows the final and Third Woe as ending with the events closing this order.

As the first four trumpets brought devastation and judgment upon Imperial Rome, so also the remaining three trumpets, or Woes, were to bring judgment upon the revived Roman Empire and its ecclesiastical-political system. These Woes were to fall as a scourge upon the territory and possessions subject to her authority and rule. The Woes must, therefore, represent movements and describe activities that would be in strong opposition to organized Christianity.

The terrible devastation wrought

upon Pagan Rome by the invasions of the Barbarians brought to a close the activities of this once mighty Empire. With the passing of Imperial Rome Papal Rome rose to power, taking the mantle that had fallen from the shoulders of Pagan Rome. At the same time that we find this *Little Horn* (the Papacy) developing in the west (Daniel 7:8-22) events were transpiring in Arabia to fulfill Daniel 8:9 as the *Little Horn* in the east (the Caliphate) commenced to be exceedingly great.

### THE FIFTH ANGEL SOUNDS

#### *The First Woe*

622 A.D. to 1299 A.D.

In Mecca, on the mideastern shores of the Red Sea, in the year 569 A.D., and 153 years after the opening of the Fourth Seal when Death began to ride the Pale Horse, Mohammed, the son of Abdallah, was born. One day, at the age of forty, he was wandering among the rocks at the foot of Mount Hara. He entered the mouth of a cave and sat there mus-



ing. As he mused he was shaken by an unseen power. As he sat there trembling and disturbed suddenly a light flashed and the Angel Gabriel stood before him and in the name of God (Allah) commanded him to preach the true religion.

Mohammed is reported to have run home and told his wife that he was possessed of a devil and had gone mad. She listened to the account of his experience and told him he was to be a prophet to his people. But Mohammed was tortured with the thought that the revelations he was receiving might be from the Evil One. John declared that Mohammed was inspired from the Bottomless Pit, so his apprehension and fears were well founded.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key to the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

#### *Mohammed's Flight*

The activity of Mohammed who, by the fourth year of his mission had made forty proselytes, was to be far-reaching. One injunction of the Koran and which was responsible for making Mohammed's followers willing to die on the battle field in the making of war against the infidels was, "He who was slain while fighting in defense and for the propagation of Islam is a martyr."

Persistently persecuted, for he inveighed against the superstitions and idolatrous worship of his day, Mohammed decided to seek refuge in Medina. About one hundred families of his adherents had preceded him to this town. From this flight dates the Hegira, or Mohammedan Era. This year, 622 A.D., is very important as it is the beginning of significant prophetic time periods with which we will deal later.

Mohammed now assumed the position of judge, lawgiver and ruler of the city and two powerful Arabic tribes. It was from this city that he set out on the wars which resulted in the conquest of Mecca and the ultimate subjection of Arabia. Thus the way was being prepared for the rise of the Little Horn of the East as the

Prophet and his forces, inspired and strengthened for battle from the Abyss or Bottomless Pit, continued their warfare. The evil genius which Mohammed feared might be directing him in his course was the very power urging him on and which animated his followers in their wars against the Christians. No wonder John saw as it were a smoke out of the pit as the smoke of a great furnace obscuring the light and polluting the fresh air of truth with the sensuous pleasure of life as the reward of the faithful in the life to come.

#### *The Locust*

The following detailed description of the locust definitely precludes them from being the insect itself and proves that the insect is used as emblematical of devastating hordes invading one country after another.

- 1st. Their shape is like unto horses prepared for battle.
- 2nd. On their heads there are crowns of gold.
- 3rd. Their faces are the faces of men.
- 4th. They have hair like the hair of women.
- 5th. Their teeth are as the teeth of lions.
- 6th. They wear breastplates of iron.
- 7th. The sound of their wings is as the sound of chariots and horses running to battle.
- 8th. Their tails are like unto scorpions.
- 9th. They have stings in their tails.
- 10th. They have power to hurt men five months.

"And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Appollon."

#### *Converts to Mohammedanism*

John saw these locusts come out of the smoke that arose from the pit. They, therefore, represent converts to Mohammedanism riding forth from the land of the locust, the Arabian peninsula. They were commanded not to hurt the grass or any green thing, but only those men who had not received the seal of God in their foreheads. These they were not to kill but were to torment them five months. Men would seek death and would not find it, and desire to die,

but death would flee from them.

#### *The Sealed*

The seal is a sign of protection and when used as above denotes God's people. The seventh chapter of Revelation shows the tribes of Israel being sealed and out of all nations, and kindreds, and peoples and tongues a great multitude becoming one with those of Israel who have accepted Jesus Christ as Lord and King. All such have the seal of God in their forehead. Who, then, are those men that have not the seal of God?

#### *The Unsealed*

Christianity had degenerated. Instead of faith in Jesus Christ, works were preached as the means of salvation but which brought spiritual death to many. There are multitudes of men and women, even members of ecclesiastical organizations, who have failed to comply with the spiritual requirements that would number them among those having the seal of God in their foreheads. When we realize that Papal Rome is the revival of the Roman Empire and also the apostate Church then it is upon her adherents and followers that this plague of locusts was to fall.

#### *Italy Immune from Attack*

John is told that the locusts are not to hurt the grass of the earth and the trees. We have seen in the first trumpet that the grass and trees represent the citizens of the Western Roman Empire who reside in the Italian peninsula. Thus Italy is to be immune from invasion by these locusts.

#### *The Desert Horsemen*

We have in the locusts a perfect description of the Saracens in a most remarkable blending of the literal and the figurative. These horsemen of the desert are well typified by the locusts for a country overrun by them was literally infested as by a plague of locusts. Moreover they came from the land of the locusts and confined their attacks to five summer months each year. Five months is also the time period during which locusts perpetrate their annual depredations. History verifies the fact that they fulfill the requirements, for though Syria, Palestine, Persia and Egypt felt their power and their sway was ex-

tended over Northern Africa, Spain, Gaul and into Sicily, Italy was never invaded or Rome attacked by them.

However, Apostate Rome saw her followers by the thousands succumb to the Saracens. Truly the brunt of the devastating forces of evil fell as a fearful scourge in the events of this first Woe upon those who were the spiritual children of a worldly church.

### *Unable to Die*

An apostasy had overspread Christendom and thousands renounced Christianity for Mohammedanism before the advance of the Saracens. Truly men who desired to die found death fleeing from them, for they lacked the sustaining power of the Holy Spirit to face a martyr's death. Rome had substituted for Christ (in whom by faith many a martyr had cheerfully faced death) the doctrines of a Church and a ritual of works. Men could not face death for such things and under such conditions. Hence thousands renounced their religion and, in order to save their lives, became followers of the false prophet.

### *Interesting Analogies*

The description of the locusts further bears out the fact that they represent the Saracens. These men were noted for their horsemanship and as we think of them one visualizes a band of horsemen riding swiftly across the plain as they charge into battle. Thus John saw them and said that the locusts were like horses prepared for battle.

The crowns on their heads is a reference to the many-colored turbans worn by the Saracens. Ezekiel refers to the beautiful crowns upon the heads of the Sabeans from the wilderness (Ez. 23:42). The reference to faces as the faces of men is a description of men with full beards as was the custom among the Saracens; but John says their hair was as the hair of women. This also was true for these horsemen had long hair under their turbans. Their teeth are likened unto lions'. This could refer to the terrible destructiveness of these fearless warriors of the desert in battle. It also is of interest to note that there are many names in their language for the king of the beasts. These names were used as titles by their leaders as they led their followers

forth to battle. John describes them as wearing breastplates of iron. The Saracens wore such armor. The effect of the coming of the Saracens was as the sting of a scorpion, very painful, as they tormented and hurt the men who had not the mark of God in their foreheads.

### *The Duration of the First Woe*

Power was given to the Saracens to torment and to hurt men for five months. Taking the prophetic measure of thirty days to the month we have two periods of one hundred and fifty days each. In the message to the Church at Smyrna we saw that the ten days of persecution could apply to the ten years during which hundreds of thousands of Christians died. So also the two periods of five months each (verses 5 and 10) could refer to three hundred years of Saracen aggression and conquest over Christendom, with Italy exempt from such attacks. The brunt of this warfare was borne by the eastern portion of the old Roman Empire.

### *The Rise of Omar*

The doctrine of Mohammedanism that a future state of reward and punishment made it incumbent on all the followers of the false prophet to spread these doctrines by the sword produced fanatics ready and willing to die in battle.

Omar came to power in 634 A.D., and with an army of these fanatics he began to build an empire. Jerusalem was taken in 637 A.D., and the Mosque of Omar was built. Following the death of Omar the Saracens continued their campaigns. Constantinople was besieged in 668 A.D., but Greek fire saved the city. The capital of the Eastern empire (Constantinople) was tormented by the ravages of the Saracens in their territory and outlying district for three hundred years following the rise of Omar. Then the Greeks began to overcome the Saracens and recover some of the territory they had taken and then the Crusades came, creating a new state of affairs.

After three hundred years of Saracen activity the eastern empire began to assert itself. By 1118 A.D., it became an object of terror or respect to the powers of Asia and Europe. Thus the Saracens were unable to de-

stroy or kill but were able only to harass this Empire, whose capital was at Constantinople.

### *The King over the Saracens*

The king over the Saracens is called Appolyon (meaning destruction, destroyer) and is the angel of the Bottomless Pit. Thus again Mohammedanism is identified with the Saracens who compelled men to accept the authority of the Caliphate or suffer destruction and, if they saved their lives, it was at the cost of spiritual death.

## THE SIXTH ANGEL SOUNDS

### *The Second Woe*

1299 A.D. to 1947

This Second Woe began with the rise of the Ottomans and extends through the entire history of the Ottoman Empire to Modern Turkey. This Woe does not come to a close until the resurrection of the two witnesses described in the 11th chapter of Revelation. Before the Second Woe ends the events depicted in the 10th and the first part of the 11th chapters must have first transpired. All this will be detailed in its chronological order, but meantime let us follow the history of the events as revealed in the opening of this Second Woe.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

The command comes from the altar as God looses the judgments upon an idolatrous Christendom. The Ottoman Turks had established themselves about the Euphrates and formed four kingdoms of Bagdad, Damascus, Aleppo and Iconium. All of these were adjacent to that River. The restraint was now removed loosing these four to begin their ravages and conquests of Christians.

Othman had established himself as chief in the north or Asia Minor. He invaded Nicomedia and founded the Ottoman Empire in 1299 A.D. By 1353 A.D., the Ottomans were established in Europe. There was no such reason for holding back the winds of war in this eastern portion of the Roman Empire as existed in the west at the time Israel was being numbered. By this time all Israel had

passed beyond the power of continental wars to interfere with their migration. The final and last group had gathered into the Isles with the Norman conquest. The severity of judgment was to now be intensified upon an apostate Christendom.

### *The Capture of Constantinople*

The city of Constantinople was besieged and captured in 1453 A.D. This ended the Greek Empire when this eastern seat of Imperial Rome was taken by the Ottomans. The four angels had been loosed and from this date began that period of activity for which they had been prepared. John says, "And the four angels were loosed, which were prepared for an hour, for a day, and a month, and a year, for to slay the third part of men." Thus we have a definite chronological time-period for their activity. On a prophetic year-day scale this is 391 years. The month is 30 days while the year is 360 days.

All of Asia Minor had been subjugated by the Caliphs and now the eastern seat of Imperial Rome is infested by Mohammed II on the 6th of March, 1453 A.D., and fell to him on May 29th of that same year. With the fall of the eastern empire, which the Saracens could only torment, but not destroy, begins the period of great fury and bloodshed as the Ottomans established themselves in Europe and Africa.

### *Time Periods*

The Hegira dates from 622 A.D., the year Mohammed fled from Mecca. The Mohammedan era is reckoned in lunar years. Thus, while 391 solar years of unrestricted power are granted to the Ottoman empire from the taking of Constantinople in 1453 A.D. to 1844 A.D., this year (1844) is the 1260th lunar year of the Hegira when influences were brought to bear upon Turkey, curbing her power of aggression. From that date on she began to decline until by 1917 A.D. (which is 1335 lunar years from Mohammed's flight), Turkey was driven from Jerusalem and Palestine. In the taking of Jerusalem from the Followers of the false prophet the Anglo-Saxons, under General Allenby, were used to fulfill Ezekiel 25:14, "And I will lay my vengeance upon Edom by the hand of my people Israel." The above

two numbers (1260 and 1335) are important prophetic time-periods as given by Daniel.

Omar, who captured Jerusalem and whose name is commemorated in the Mosque of Omar, which was built on the site of Solomon's Temple, began his career in 634 A.D. Daniel's number for the activity of the desolator (1290) from this date (634 plus 1290) is 1924 A.D. It was on March 6th, 1924, seven years after the fall of Jerusalem that the Caliphate was abolished, even on the selfsame day of the year that the attack was made upon Constantinople leading to its capitulation.

### *1844 A.D.*

We must pause here and consider the importance of 1844 A.D., a date familiar to students of Great Pyramid Chronology. The year 1844 A.D. not only ended the time allotted to unrestrictive Ottoman activity but it also dates the beginning of Second Advent expectancy. It dates also the start of an earnest inquiry into the origin of the Anglo-Saxon-Celtic peoples as identified with the northern ten tribe kingdom of Israel. Seventy years later (the span of human life), in 1914 A.D., the prophetic period of 2520 years of the times of the Gentiles began to expire. With this expiration there came a challenge of the power and might of the Anglo-Saxon nations. Three and a half prophetic years later Jerusalem and Palestine passed from the hands of the Turks back into the possession of their rightful owners when Anglo-Saxon-Israel came into possession of that Land. Since 1844 A.D. millions of Anglo-Saxon peoples have awakened to the knowledge that they are Israel and today that message is going out in ever-increasing volume as current happenings demonstrate the accuracy of the prophetic word.

### *The Slaying of Men*

What the Saracens were unable to do was accomplished by the Ottomans. Constantinople was taken and the conquest of the eastern empire became a fact. Truly the third part of men were slain as Europe and Africa came under the sway of the Caliphate and subject to Mohammedanism.

### *The Armies of Horsemen*

John hears the number of the horsemen and notes the red, yellow and purple tri-colored banners of these troops. During the years of their conquests the forces of the Caliphate were numbered in the millions. In counting their troops a pen was built to hold ten thousand horsemen. This pen was successively filled and emptied until the army was counted. Thus they were literally counted by the tens of thousands.

### *Horses with Lions' Heads*

John gives us a picturesque description of what he saw in the following words: "The heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone." Then he goes on to say that "Their power is in their mouth, and in their tails: for their tails are like unto serpents, and had heads, and with them they do hurt."

There has been many a fantastic reconstruction of this scene in the vivid imagination of prophetic students who have failed to recognize that John was but trying to describe in language at his command implements of warfare in use by the Ottomans. What could it be that would impress such a picture upon his mind?

While walking along the embankment near the Tower of London some few years ago I came across many cannons captured by the British in past wars. It is always interesting to note the evolution in style and design of such weapons until we reach the modern breech loader and rapid fire cannon in use today. My attention was attracted to an old cannon among this collection, cast in the form of an animal sitting upon its haunches. Immediately the passage cited above came to mind as I exclaimed, "There, that is what John saw."

Upon investigation history revealed that the first serious use of cannon and gunpowder against a city is recorded in connection with the siege of Constantinople. It was also interesting to discover that the cannons used were cast in the form of lions. John saw men astride these cannons, ramming in the powder and shot. He watched the burning of the old-fashioned fuse, serpent-like with its sput-



tering head of fire, followed by the fire, smoke and brimstone issuing out of the mouth of these iron horses with lions' heads.

### *The Unrepentant*

The Christians in the territory ravaged by the Ottomans and who escaped their fury were not in the least reformed by these calamities nor turned from their idolatry, murders and frauds. John says, "And the rest of men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their fornication, nor of their thefts."

In the west Organized Christianity was making war against all who did not conform with its doctrines and hundreds of thousands of spirit-filled men and women were martyred. The people were robbed in the name of religion and this wealth filled the coffers of the Church with ill-gotten gain.

In the face of the continued ravages of the Mohammedans an Apostate Church and a worldly Christendom continued on in unbelief and will so continue until the closing scenes of this present world order.

While the Second Woe had not yet ended yet the force of aggression on the part of the Ottomans was, in a large measure, spent by the middle of the seventeenth century. John now witnesses the events of the Reformation period, the purpose of which was to break the strangle hold ecclesiastical Rome had acquired over Christendom. That Reformation is part of the judgment to be visited upon an Apostate Church and takes place during the continuation of the Second Woe.

*(To be continued next month)*

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## LETTERS

August 23, 1940.

The Editor,  
DESTINY Magazine,  
Haverhill, Massachusetts.  
Dear Sir:

I do not want to seem too microscopic in my watching but am still further impressed and want to call your attention again to the little memorandum mailed you in March this year, showing a diagram covering 286 days from the beginning of the Spanish War, July 18, 1936, to April 30, 1937, when the first warship was sunk by airplane from which 1,290 days, the Desolation period of British shipping from the air, as I see it, closes November 11, 1940.

Looking backward from November 11, 1940, to check approaching dates, 286 days—both days inclusive—takes us back to January 31, 1940, and January 31 has been a recurring date in American history since 1917.

Again figuring backward from November 11, 1940, 153 days—the number of the elect—we get the date of June 11, 1940, when Mr. Ford, after inspection of war planes, made the public statement that he could make 1,000 planes per day and could use the Highland Park plant, then vacant.

August 15, 1940, was 88 days prior to November 11, 1940, and apparently the contract between the government and Ford Motor Company was completed on that date, for public announcement was made the day following that such a contract had been signed and that Mr. Ford would immediately get into production on certain type planes. Also on this same date, indicating a new phase of activity, we saw the greatest air battle in the history of the world, fought over the British Isles with so favorable results to the British that it seems to be the turning point for air supremacy.

Now, I believe that we have two other date markers in this same chart worthy of special note.

September 7, 1940, will be 65 days prior to the November 11 date. Isaiah 7:8 tells us that "within threescore and five years shall Ephraim be broken that it be not a people." History literally fulfills this and leaves us with a like 65 years from 1936-2001 for Ephraim's re-establishment into her former position. We also learn, from a study of Divine Time Measures, that within this period we find many stages of similar truths on the day measure instead of the year measure and I look for such a day measure in Britain's history to occur from September 7 to November 11 this year.

I remind you here of the date January 31, 1917, of Germany's declaration of unrestricted submarine warfare followed by 65 days when the Congress of U. S. voted to enter the World War by a vote of 455 yeas—being 390, the number of Israel (Ezekiel 4-5) plus 65, the number of Ephraim (Isaiah 7-8). This suggests to me the beginning of reunion of Israel under leadership of Ephraim.

Note this 65 day date, September 7, 1940, is just one day before the date fixed by Mr. Roosevelt, for a national day of prayer for the United States.

A study of this chart and the 88 day turning point seems to me particularly interesting in view of the present outlook. I have information that indicates the Germans have assembled fleets of boats of every kind and description (far greater than press reports indicate) along the entire coast opposite England. The suggestion is made that

military experts are confident that they actually will attempt the land invasion of Britain. If so, the exact date would not be indicated but it seems to me that September 7 should find Britain in the position of successfully emerging from Germany's attempt and it seems to me that this, with the blockade and food outlook, would constitute the real "hook in the jaw" of Ezekiel.

Radio news yesterday said that Germany would handle the entire exportable surplus of wheat from Rumania, but yesterday morning the official information on the wheat crop of Rumania was released and the figures indicate a crop this year of 86,000,000 bushels against a 163,000,000 bushel crop of last year. Yugoslavia crops, 73,000,000 bushels against 105,000,000 and Bulgaria crops 62,000,000 against 79,000,000 bushels. Every report from this source further emphasizes the extreme food shortage on that continent and the fact that the world surplus food is on this continent.

Another marker date that we might see is October 12, 1940, which ends 1,260 of the 1,290 days on this chart—1,260 being the testing time for Israel against the 1,290 period of Desolation.

You will, no doubt, recall Mr. Nicklin brought to our attention in his Divine Time Measures, pages 142 and 143, that from the sinking of the Lusitania on May 7, 1915, which marked the beginning of Germany's frightfulness and blockade of British waters, resulted in the loss of nearly 1,200 lives, that this submarine menace against Israel lasted 1,260 days until October 18, 1918, and on the 20th, Germany announced to President Wilson that she had issued orders to cease sinking passenger ships.

Likewise, the Zeppelin weapon brought its affliction to Israel, beginning May 31, 1915, with a raid on London—just 1,260 days from the Armistice, November 11, 1918.

I have found, with a great deal of interest, that if I watch such periods as are covered by this entire chart, they tell me a great deal more than I would otherwise see. I think the dates referring to Ford Motor Company activity are important because Mr. Ford is the recognized world authority of mass production, having brought this mass production to the world on the date of the great step of the Pyramid and that Britain's major hope for victory from a material viewpoint, is in their reliance on North American industrial production and full co-operation with the United States, which co-operation they find now critically involved in an American political campaign.

Yours truly,

W. C. NABORS.

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